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We commend the following remarks of our author to the attention of those who seem unable to conceive any other means than the sword of resisting oppression, and vindicating our rights.

“If we could justify any war, it would be that of the Revolution. Repeated injuries were heaped upon the colonists, which, we allow, it was their duty to notice, in a firm and decided manner. Respecting, as we do, and that most sincerely, the rights of man, we have little sympathy with those who supinely submit to unprovoked injuries. In the dignity of Christian charity we bear and forbear, but our endurance then is a defence which even tyranny will eventually respect. To feel an injury, and to revenge it, are very different things: the highest merit of forbearance consists in the keenest sense of wrong. While, then, we would bear testimony against all wars, and every species of violence between man and man, we would encourage all to defend their social and individual rights, to cherish self-respect, and maintain their independence; and we believe that there are ample means for this purpose, without resort to blood, and that wars and fightings are the causes, rather than the remedies of oppression. A course of proceeding which throws two nations into mourning over the harm which they have reciprocally done to each other, seems a strange way of deciding between right and wrong. Let the consequences of war be considered apart from the vain glory, and martial equipments, and mighty enterprises, and great talents, and enthusiastic excitement, which are associated with it; let plunder, and rapine, and death; let ghastly wounds, mutilated limbs, loathsome disease, and famine and poverty; let the widow, the childless, the orphan; let the crimes of lawless passion, and the permanent injury to moral and Christian virtues, be considered, and who will say that wars are the best means, nay, who will say that they should ever be resorted to, for the purpose of deciding a national dispute?

LORD BROUGHAM'S COMPARISON OF CHRISTIANS WITH PAGANS ON
THE SUBJECT OF WAR.

Lord Brougham, in his discourse on natural theology, says “that Plato and other theists enumerate three kinds of blasphemy, all three of which are, in the republic of Plato, made equally punishable with death. The first species is denying the existence of a deity, or of gods. The second, admitting their existence, but denying that they care for men. The third kind of blasphemy was that of men attempting to propitiate the gods towards criminal conduct, as slaughters and outrages upon justice, by prayers, thanksgivings and sacrifices; thus making those pure beings the accomplices of their crimes, by sharing with them a small portion of the spoil, as the wolves do with the dogs.” On these views of Plato, Lord Brougham adds in a note, “Who can read these, and such passages as these, without wishing that some who call themselves Christians, some Christian principalities and powers, had taken a lesson from the heathen sage, and,

if their nature had forbade them to abstain from massacres and injustice, at least had not committed the scandalous impiety, as he calls it, of singing in places of Christian worship, and for the accomplishment of their enormous crimes, te deums, which in Plato's republic would have been punished as blasphemy? Who, indeed, can refrain from lamenting another pernicious kind of sacrilege, yet more frequent, that of making Christian temples resound with prayers for victory over our enemies, and thanksgiving for their defeat? Assuredly such a ritual as this is not taken from the New Testament."

ITEMS FROM THE LONDON HERALD OF PEACE.

This valuable periodical, devoted like our own, to the cause of peace, we lay under occasional contribution to our pages; but we ought perhaps to furnish our readers with larger and more frequent extracts, and certainly should do so if our narrow limits were not so uniformly filled with the current local demands of our cause. We have little room for any thing from the Herald for October, just received, but we cull a few items as specimens of what our untiring co-workers in England are saying and doing on this subject.

Attack and defence of our cause. It seems that the Rev. Edward Bickersteth, so well known as the author of numerous works on practical religion, has made, in a recent pamphlet on "the dangers of the church," a violent attack on the cause of peace, charging its advocates not only with "a spurious philanthropy, and ignorance of God's word," but with "a half infidel spirit," and denouncing them as under "the delusions of Satan," as confederate with infidels, and exposed to the heaviest curses of the Almighty. An attack so palpably unjust, and so outrageously abusive, would in New England, if not in other parts of our country, carry its own refutation along with it to nearly every intelligent reader; though the editor of the Herald has most triumphantly answered it in a letter long enough to fill a whole number of our work. We can barely mention the controversy as a fact that may at no distant period excite the wonder of posterity. No minister of any repute in this country, could be instigated to write such paragraphs as we find quoted